21; Thomas T-5 (no date) p 932. MAS Hadhramaut MH2

ANTHROPOLOGICAL OBSERVATIONS IN SOUTH ARABIA.

By Bertram Thomas, O.B.E.

[With Plates XI and XII.]

Introduction.

I have already been privileged to contribute a paper to the *Journal*.[1] "Among some unknown Tribes of South Arabia" was published after my first journey in those parts in January–February, 1928. Since then I have made two more visits to the Central South and have continued my investigations. On the last occasion I took head callipers, a small cinema camera and a still camera with me. I made some forty-five head measurements and took full-face and profile portraits of the various types I measured.

Curious Tribes.

In my previous paper I said that there was a *bloc* of tribes in the Central South that I believed to be non-Arab remainders, tribes at least who were physically, culturally, linguistically distinguishable from the familiar tall and hawk-faced Arab of the North. I am confirmed in that view. After an experience of fifteen years' service in Arabia, living on close terms of intimacy with its people in Mesopotamia, Trans-Jordan and the Persian Gulf, I am struck by the peculiarities of the inhabitants of the Central South. The Sultan of Muscat shared that opinion. I was not consciously aware at the time of the speculations of Richard Burton which also support it. That Arabian traveller had written in the middle of the last century (*vide* "Pilgrimage to Al Medina and Mecca")—

> "I was desirous to try by actual observation the truth of a theory proposed by Colonel Sykes, namely, that if tradition be true in the population of the vast peninsula there must exist certain physiological differences sufficient to warrant our questioning the common origin of the Arab family." . . . And later . . . "I have found proof . . . for believing in three distinct races, (1) the aborigines, driven into the Eastern and South-Eastern wilds, (2) a Syrian or Mesopotamian Stock that drove the indigenae from the choicest tracts of country . . . (3) an impure Syro-Egyptian clan . . ."

Before passing to a consideration of these strange tribes I lived amongst, it is necessary to say something about the land in which they live. The south coast of Arabia west of long. 56° (Ras Nus) is very mountainous and very wild. It is a natural asylum for early races driven before invaders. At Dhufar in the Central South, these mountains form a crescent-shaped arm which encloses a prosperous and fertile plain. To the westward the mountains form an

[1] Vol. lix, 1929, January to June, p. 97.

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ocean escarpment, but in the Hadhramaut they intrude for over 120 miles to the northwards. Beyond them and between them and the southern edge of the sands is a wedge-shaped plain narrowing westwards and falling from south to north and from west to east. The edge of the sands at Mughsin is about 490 ft., at Shisur about 935 ft., at Shuait 950 ft., and to the west not improbably rising to 2,000 ft. or more in the neighbourhood of the Nejran. This plain is crossed by dry wadi beds, or what Burton calls "fumara." They take their rise in ravines deeply eroded in the limestone of the mountains and they become more shallow as they run northwards, until, as they approach the sands, they are almost indistinguishable from the steppe in which they are merely shallow depressions marked here and there by scrub. These wadis are the arteries of approach for Badus journeying from the mountains northwards. They are evidence of a very different climate from what now prevails, the deep gorges are doubtless the result of torrential rain action. To-day the country is extremely arid, and rainfall is slight or negligible.

Arabia is said never to have had an ice age, so that when the territories of the higher latitudes of the Northern Hemisphere lay beneath an ice cap, Arabia must have enjoyed a pluvial period, and it is from this time that these great gorges running northwards on the desert side of the South Arabia escarpment possibly date. I picked up many fossils on the edge of the sands, which must have been washed down in bygone ages. These were of limestone formation and have all been identified as belonging to the Middle Eocene period. The tradition of ancient trade routes across what is now almost a prohibitive barrier of sands, should not therefore be dismissed as unreasonable: it may connote that a very early civilization existed in this region. Indeed caravan tracks of great antiquity were pointed out to me in lat. 18° 30′, long. 52° on the very edge of the sands and leading on a bearing of 325° into what is now a drought-stricken waste of sands. The Badus called this "the road to Ubar," a town which they say lies buried, according to their tradition, beneath the sands that are ever encroaching southwards. Whether the words "Ubar" and "Ophir" have any sort of connection it is impossible to say, but the alleged site of this buried city is on a direct line from the frankincense country of Dhufar to the most probable site of Gerrha on the Persian Gulf, and to Petra in Nabathæa, the great marts of the classical geographers.

Other archæological remains are the old ruined townships of the plain of Dhufar and the trilith monuments I discovered in the frankincense country just over the Divide.[1] The former would appear to preserve a link with ancient Abyssinia, for the characteristic architectural feature is a monolithic column which, according to Bent, is common to that area, but is nowhere found being made to-day in Arabia. As regards the significance of the trilith monument, accurate memory of it has faded from the tribal mind. This brings us to the inhabitants themselves.

The nomadic tribes living in the Southern Steppe are Bait Kathir, elements of the Mahra, Manahil, Awamir, Sa'ar and Mashai (Bal'Ubaid). In the mountains in northern Hadhramaut and the hinterland of Aden are two other interesting types, Hamumi and Yaf'i. With the

[1] For a detailed account see "Among Some Unknown Tribes of South Arabia," *Journ. Roy. Anthrop. Inst.*, vol. xiv, 1921, pp. 107 *seq.*

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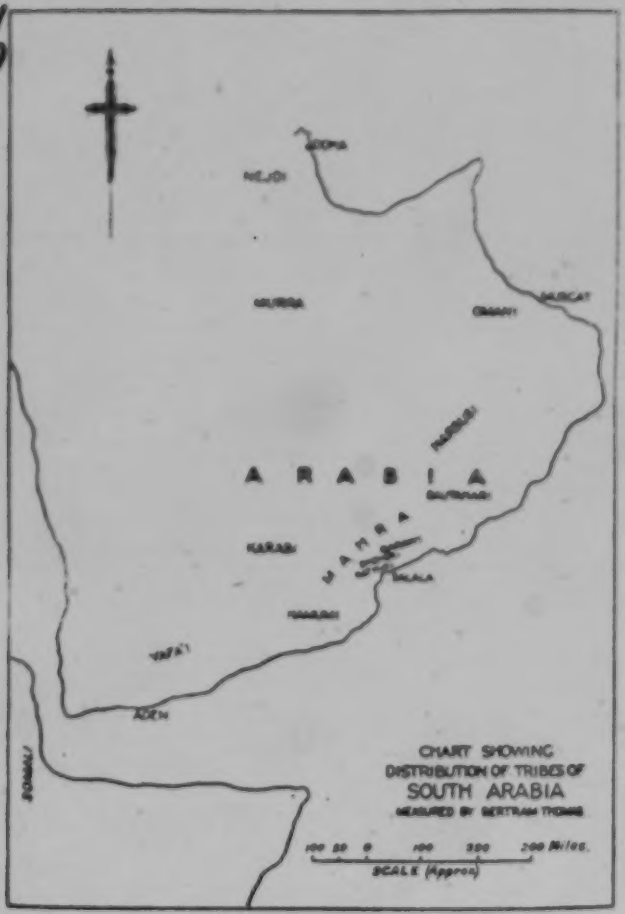

MAP.

(*By courtesy of Messrs. Jonathan Cape.*)

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exception of the Mahra all these tribes speak Arabic and Arabic alone, and yet some are types clearly distinguishable from the northern Arab, and indeed those I measured are all brachycephals. The very word "Arab" is used in the desert to denote "people" instead of having the particular racial connotation which we give to it. More than once I have been asked "From what Arabs are you?" by a native, who was conscious that I was of a different race from himself.

Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere is a question for anthropologists. In this connection, the Preface to Wyman Bury's book *Land of Uz* is of interest. That Preface, written by Maj.-Gen. Maitland who was British Resident at Aden at the beginning of the present century, declares the writer's opinion as follows:—

> "The people of Arabia belong to two distinct and apparently quite different races. The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces. The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless. All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian. Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs, while the stately Semitic of the North is *Musterab* . . . one who is Arab by adoption and residence, rather than by descent."

But I am concerned here with a group of non-Arabic speaking tribes more distant in habit of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have had any personal knowledge, tribes whose members have seldom made the pilgrimage to Mecca, tribes for the most part settled in the Qara and Al Qamr mountains of the Central South where they breed cows and gather frankincense. To the list given in my previous paper, viz., Qara, Mahra, Shahara, Bauthári and Harasis should be added Barahana, Bil Haf, Afar, and Bit Istait (Bait ash Shaikh). Except for those elements of the Mahra that are nomadic, and for the nomadic Harasis and Afar and the fishing tribe of Bautáhara, the remainder form a *bloc of* settled mountain society with a common and a unique culture.

The four languages of this group have been mentioned in the paper under reference. Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit, and is said to be the same as that spoken by the Harasis. The Bait ash Shaikh (Inaskht) use the Shahara tongue and are thought to be collateral with the Shahara and once to have co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather non-descript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

The men wear a single sheet wound round to form a skirt short to the knees and then brought diagonally across their bodies and thrown over one shoulder; women a single loose-falling black gown usually green with age and black muslin head-wrap which falls about shoulders and neck; they are mostly unveiled. The use of indigo for smearing their bodies and impregnating their clothes is common to both sexes. It gives their faces a purple hue. There is a local dye from a tree called *Aussoir*, but much of the indigo comes from India.

1 [Bait Kathir, Mahra, Manahil, Awamir, Sa'ar and Mashai -- Analyst]

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Indigo is in common use throughout South-West Arabia as far as Aden, more especially amongst the settled elements. (In Oman I remember it only in the Beni Ali–Beni Kalban area where it is grown.) A black dye used in tattooing their gums is derived from the coconut. This is used down through the centre of the woman's hair parting, too. Anklets, affected by central women, are not found amongst these tribes, but many bracelets and necklaces (mostly beads) and ear-rings; the men often wear a single bangle above one elbow and a single ear-ring, generally in the right ear.

Wars, another vegetable product which stains a canary yellow, is not met with at all in the Dhufar area, probably it is too expensive. The Ja'alan and Hajar districts of Oman use it extensively, not elsewhere, except amongst women. But no ill is thought of a man amongst them who emerges with a patch on his shoulder or sleeve come by in an embrace with his wife, but for such to appear on an unmarried man would cause derision. In the eastern Hadhramaut where it is grown it is also not extensively used except amongst women. *Henna*, the only other dye in common on festive occasions but generally limited to hands and feet, and green face paint, not permitted in Oman, is in everyday use in the Dhufar province.

Girls throughout these tribes wear a nose-ring in the right nostril. When approaching puberty the edge of their ears is pierced in six or seven places from which charms or rings depend. Women adorn their faces also with black paint: over eyebrows, round nostrils and a straight line to ears from nostrils, around edge of chin, black bands around throat, red lips, green brow. The Mahra ladies also on special occasions paint their faces red. With the greenish dye *sabar* they smear their faces indiscriminately, also their arms from the elbow downward; their legs from the knee downward, and the upper part of the breasts to the neck. In the Hadhramaut a headband dyed with indigo woven around the head is affected instead of a *Mukaff* (a local variant of the *agal*) (see my paper under reference).

CIRCUMCISION AND HAIR CUSTOMS.

Circumcision and hair customs have been dealt with exhaustively in my previous paper, but one or two corrections in detail need stating.[1] The scalping system of *musaerat* usually synchronizes with the first third of the month of married life, the shaving of the boy's lock with circumcision. The Mahra were said to have at one time carried on male circumcision on the night before marriage. Great festivities accompany male circumcision still, in contrast to the private untalked-of female circumcisions. For the former some eight or ten of the most presentable females in the neighbourhood line up. The men select who is the most beautiful amongst them—the other ladies protesting No! No! No! No! With the Qara the festivities of male circumcision are attended by women opening their garments to disclose the upper parts of their breasts. Camp fires are the centre of dancing and merry-making by both sexes.

[1] The pursuit, immediately after the operation, of the circumcised youth by his sister does not now take place. The milking of animals from behind is nowhere practised.

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302 Women, according to a visitor from that locality, have no special hair customs in Hadhramaut other than shaving round the temple to show as wide an expanse of forehead as possible.

EXORCISM, SPIRITS, JINNS, SACRIFICES.[1]

[771] The mountaineers, although normally belonging to the *Shafi* sect of Islam, are full of pagan cults which excite the ire of the orthodox Moslem visitor. I have already in my paper under reference explained the details of Ra'abo Hamza spirit exorcism and snake-bite cure—the 754 imprecations in the Shahara tongue of the mountains, the raising and lowering of bodies, the 755 spitting on the wound. At Shisur I noticed that the proceedings were terminated by a rifle 752 fired into the air. That, however, is the procedure for the "Evil Eye," so here this bravery was dispensed with. The cure did not work, however, and was followed by another next day. This, called Habil, was a kind of divination and propitiation. The practitioner, rope in hand, sat about three paces from his patient. A third party was called to hold the end of the rope. Taking an arbitrary length of it with the thumb and forefinger of one hand, the practitioner measured the outstretched length of it with his disengaged arm by means of forearm's length, hand span and finger breadth. The operation he repeated three times, each occasion preceded by a pause to bend his head low over the rope and shake his head, making a curious burbling noise with his lips, and to take a handful of sand which he sprinkled up and down the rope. In conclusion he looked up at his patient and gave him the following remedy: "at sunset take so many dates and so much *samn* (butter) and go and cast it away upon the sands."

754 These mountain tribes are much afraid of the Evil Eye, not only for themselves, but equally 755 for their flocks and herds. The ceasing of lactation is invariably ascribed to *Ain Balis*. The cure is frankincense. I witnessed the ceremony on occasion and made a cinema film of it, though it is usually performed at sunrise or at sunset. The incense burner was brought and wood introduced and lighted. The practitioner, the cow-owner, broke a fragment of frankincense about the size of a walnut into three pieces. Then spitting upon it three times he introduced it into the burner. While two other witnesses held the afflicted animal by head and leg respectively, he waved about its head the burning frankincense, chanting a set sacrificial chant.

782 For human sickness a cow or a sheep is sacrificed, the blood being sprinkled over the patient's shoulders and breasts when the sun is high overhead; the animal must be female. For sacrifices at human deaths, male and female animals are alike held virtuous.

753 A Sayid met me in the mountains and asked me whether I knew of anything to pacify 776 *Afarit*. His wife had had a series of miscarriages. *Afarit* were the cause. There are many evil spirits—*Afarit*, *jinns*, *jinnyat* and *Zars*. *Zars*[2] are the most accommodating, *jinns* sometimes yield, but *Afarit*—they are Allah's worst affliction.

782 The sacrifice of animals in case of death varies with the importance and wealth of the 556 deceased. In small and average estates one half of his cows are sacrificed. In big estates

[1] Detailed descriptions will be found in my *Arabia Felix* (Jonathan Cape, 1932).

[2] A detailed description of the "Zar" cult as practised in Oman is given in my *Alarms and Excursions in Arabia* (Allen and Unwin, 1931).

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exceeding 40 cows, 20 cows are the limit, may be a camel and a few sheep as well. In the case of a poor man, perhaps a single cow or sheep. Two cows are slaughtered near the grave of the deceased on the day of burial (*i.e.* death generally), if overnight, a third cow. Two nights are allowed to pass and on the third night a cow is slaughtered. This is called *khutum*. A further period elapses varying according to the economic condition of the deceased's relatives. It may be so little as a fortnight or so much as three months when the big sacrifice takes place, may be of 10, 15 or 20 cows respresenting half of the deceased man's herds. This is called *yum el nahaira*. Both *khutum* and *nahaira* are performed at the place where the man lived and not upon his grave. More cows will be sacrificed by relatives and friends of the deceased towards whose families in his lifetime he has acted similarly. This vast slaughter attracts the whole neighbourhood and the sectional tribe of the dead man divide up the flesh for themselves, and go away under their great burdens. Visitors from other tribes have no such rights, but partake of the feast of cooked meat for which one cow will have been roasted for the occasion. 782 356

There is a widespread belief in *Subiro*, *i.e.* spirits of the departed and their power for good and evil. In the Wadi Rizat I came upon scraps of food and tobacco in the pool beneath where the spring comes gushing out of a cavern. The locals emerge at night to throw morsels on the ground or into the pool shouting, "We are your sons and your daughters—don't harm us. Be awake so that we are not harmed by *Jins* (human kind) or *Jinns*." 769 776

Nughush they call this casting of bread upon the waters. In theory these spirits brood over running water only: they are amenable to kind treatment and treat mankind in the same way that they are treated by mankind.

The people of Jurbaib, lower down, sacrifice a cow before the harvest after it has made a circuit of the crops—its blood being drained into the irrigation ducts. Bits of its flesh are cast amongst the growing grass. 782 769 312

This spring of Rizat was in old days the subject of a notorious government case. Bait Zaiyan, a section of the Shahara, claimed the exclusive right to practise *nughush* in it. The Qara overlords who wished to share in the benefits of ghostly grace demanded to go "fifty-fifty" in the sacrifice. The government wali, in order to make government itself a partner in the scheme and share in the crops of the plains, decided that both parties would receive exactly equal quantities of food from government so that there should be no cheating. But in later years the slave soldiers of government, becoming overbearing in their treatment of Bait Zaiyan, the latter called upon the departed spirits of their forefathers who promptly made the water run up hill, so that the crops in the plains withered and died, whereupon government's share lapsed. [619]

Cases of virtue held to be latent in certain dying animals I met with on several occasions. The highly valued contents of the antelope's bladder for man, and its stomach for camels, may be purely a rational custom, but that cannot be said of a raven I had shot. While it lay dying a Badu asked for its heart, which he proposed thus to eat raw and palpitating. This was, he said, a protection to his own heart from evil influence, its bile also which he proposed mixing with kohl with which to annoint his eyelids. The Shahari who killed my biggest cobra, 825 789 754

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825 789 754 a 3 ft. 4 in. specimen, took delight in stroking his own eyelids with its tail. This he held would impart virtue to his sight.

I have never met animistic cults amongst northern Arabs, who profess contempt for such practices, if indeed they do not dub them ungodly.

INHERITANCE.

428 The usual law of Muhammadan inheritance, which is inviolable in other parts of Arabia, is not here observed. By that law a man's estate, after meeting of debts, is divided up into shares—a daughter receives one share, a son two shares, and the wives one-eighth of the estate. Where there are no sons, the paternal uncle, or in the case of there being none, the paternal male cousins, receive the son's share. Amongst the southern borderland tribes, Al Kathir, etc., the debts on a man's estate may not take up more than one-third of it. Of the remaining two-thirds of it, one-fourth goes to the wife that has borne children, one-eighth to the wife that has not borne children and the remainder goes to the children. But where it differs from Shara law is that if there is no son and less than three daughters, the deceased's brother is entitled to only a daughter's share, and if there are three or more daughters, they take the whole of it, and paternal male relations get nothing.

The laws of inheritance of the mountains are also peculiar. They are bound up with their cult of animal sacrifice. [782] Their wealth, as already shown, is generally in cows, and at a man's decease half of his cattle are slaughtered as a blood-sacrifice up to the number of 20. In the case of large herds 20 is the maximum. Creditor claims are allowed on the estate to the extent of 1 in 10, and what remains is divided between sons and daughters. The wives' portion is the same as the debts, 1 in 10 in a small estate and generally a maximum of 5 in the case of large estates. [801] A peculiar feature of this mountain system is that if a woman has one daughter, or three daughters and no sons, no part of the estate passes to her deceased husband's family. If she has two daughters it does. There thus seems to be some special merit in the figures 1 and 3. Another feature of the mountain system which differs from the usage of the South Arabian tribes, but accords with Shara, is that all wives get the same share irrespective of whether they have borne children or not.

LOVEMAKING, MARRIAGE AND DIVORCE.

1582 583 Polygamous marriage and facile divorce are the same in South Arabia as elsewhere throughout the peninsula, but with this difference, that the "paternal cousin" has not here the same unquestioned right to the girl's hand as holds elsewhere. The father is the supreme arbiter. The girl is never consulted, at least on the first marriage, about her views on her spouse. In any case she is but a child. Early marriages in both sexes are usual, and instances where one party or the other has not yet reached the age of puberty are not rare, but that is no hindrance to marital relations.

576 832 The mountain people kiss the cheek in salutation, the nomad tribes of South Arabia use the triple nose-kiss, ~~left, right,~~ centre. This is also the lover's kiss amongst them. To grasp

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a woman's hand as we should in a hand shake is a shameful overture. The stranger meeting a woman would salute her with outstretched hand and a smart tap of the finger tips only. 576 832

Generally speaking, the woman in South Arabia has more liberty than in any other part I know. If there are no love matches in our sense of the word, ladies do make *qasidas* which are passed on for those for whom they are intended by word of mouth. Elsewhere no woman would dare sing—it would be unthinkable for instance in Oman, where she would be beaten as a hussy, but I often heard in these mountains the choruses of women at the water-holes, and very charming they sounded. 562

Marriage in South Arabia requires a *gadhi*, but divorce does not. A man has only to tire of his wife and say *Talaq* three times, whereupon she must betake herself to her father's house with no alimony beyond the original marriage price—wherefore she is a careful woman. If she is tired of him she must return his marriage portion, and her family the purchase price. It is a rule amongst them that a woman who has gone blind is never divorced. A really expensive bride may cost 20 cows, say 400 Maria Theresa dollars, but they can be much cheaper, ranging downwards to one cow or even 10 dollars. The groom and bride representative father or brother descend to the plain where a *gadhi* legalizes the marriage, and on returning, the women folk of the bride, preceded by men, conduct her to the cave of her spouse. The only cave furniture will be a small carpet bought for the occasion. The bridegroom will slaughter a couple of cows to make a feast and invite all to it, but beyond the men's *rabot* (a monotonous chant of the mountains) there is no dancing and joy-making such as characterize rites of circumcision. 585 586 583 [782]

With these tribes child-birth seems to be easy for the woman. She works up to a day or two before the child arrives. She bears it under a tree in the open or in a cave with the possible assistance of her mother or sister, the position being said to be not unlike that taken up by a sprinter for the start of a race. They have no beds, there is no lying in and she is generally fit for work the next day. 844

Illegitimacy is almost unknown in spite of the greater freedom enjoyed. Early and universal marriage is the reason. Transgression for a girl is regarded differently here than elsewhere in Arabia. In Oman an unmarried expectant mother, or a wife committing adultery, would on discovery be murdered by her father or brother—not by her husband. Nothing would be done to the man who had seduced her. Here the girl would be turned out of the tribe and have to fend for herself, and her male relations would wreak revenge on some female relation of the seducer if they could not pursue and wound him with a sword. 848 837 684 [628]

CAVES AND HOUSES.

In the mountains men live in caves during the summer monsoon rain, and under trees at other times. They are not nomads and caves are private possessions. In the coastal plain itself, where man makes a house to shelter himself, the first thing he does is to hammer four nails into the respective corners of the house, which are supposed to keep out the Evil Eye. When completed he slaughters a lamb on the threshold as a sacrifice to his walls enduring— 342 [754] 782 342

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342 782 a sort of christening ceremony which we perform on ships with the cooler and more fragrant blood of the grape. The custom in Oman when a new house is finished is for the prospective occupant to slay a sheep on going in. He dabbles his hand in the pool of blood and smears the door-posts. This custom is also observed in the plain of the Dhufar during actual building operations. The meat is eaten by the builders themselves and the blood is smeared indiscriminately over the walls. On the completion of the house, the incomer dashes two hens' [784 607] eggs on the threshold, two on the stairway and two on the upstairs doorway. This is anathema to the mountain dwellers, who in any case have no houses, but chiefly because the hen and all other bird flesh and birds' eggs are with them taboo. It would be the greatest insult to place such things as food before the non-Arabic speaking tribesman of the mountains.

LAW AND DISPUTES.

671 692 As in most tribal societies in Arabia, *hukm al hauz*, or a code of ancient sanctions, is the law. The *hauz* is a wise man of the tribe. Not infrequently his is an hereditary office, occasionally the *hauz* is the shaikh of his tribe. Shara law, *i.e.* holy law in Oman and elsewhere, is the law of the coastal townships. Outside them it will be resorted to in cases of matrimony, and sometimes of divorce and inheritance; in disputes or crime cases scarcely at all. That is the province of the *hauz*. The same is true of these South Arabians. The Shara or holy law is distasteful to these people and can only be imposed even along the coast by government force. Their own code varies considerably from the code of Oman or that of Hadhramaut, showing 683 696 evidences of exclusive origin. They have a passionate attachment to the eye-for-an-eye idea, the need of making the punishment fit the crime. An example, told me by the Wali of Dhufar as having taken place last year is as follows: "X" was going on a journey into the "Y's" country and took a *rabia* from "Y." On arriving there the sacred law of protection was transgressed and "X" found himself wounded with a bullet through the fleshy part of his thigh. The *hauz* heard the case and decided that "Y," the innocent party but member of the offending tribe, must submit to the infliction of a similar wound as that which "X" had sustained. For this purpose a piece of stick was brought and sharpened skewer fashion. This was thrust into "Y's" leg and a bullet was threaded and drawn in its path. By local canons "X's" grievance was removed.

671 692 721 682 628 In Oman the abuse of the *rabia* would be followed by war between the two tribes unless the offended party agreed to the ruling of the *hauz*, when he would receive from the offenders *Laum-al-wijh* (blame of the face), which is usually assessed at 400 dollars. Murder, which in Arab tribal societies is almost invariably settled by blood-money which varies between 400 and 1,000 dollars (or rather its equivalent in kind), in these Qara mountains is assessed prodigiously high, in theory something like 5,000 dollars, which may take a lifetime to pay off, but is most usually complicated by a vendetta. The murdered man may be poor, so that his close relatives will in any case be impoverished, but collections are made from each and every member of the tribe, who as a point of honour or from inescapable custom, must bear the brunt.

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The tribes of the Central South have a poor reputation as regards the *radud-as-salaam*.[1] The *radud-as-salaam* merely means that when two persons meet, between whose tribes there is blood or other enmity, and one says to the other—"Peace be upon you" and the other replies "And upon you be peace," they have buried the hatchet for the nonce. For one now to take advantage of the other and slay him in his sleep, for instance, would in any other part of Arabia be the deepest treachery. Not so amongst this lawless brood, however. That it may happen elsewhere is possible, but normally the offender would be hounded out of his own tribe or be required to make some requital and his name would be for ever smirched. These non-Arabic speaking tribes of the Central South have so much regard for the elsewhere universal law. They also observe in the breach what is elsewhere a fixed canon, the *thamn-al-batn* or "stomach price." This is an elaboration of the law of three days' hospitality. If a Badu has eaten the salt of a man his goods are safe for a period of four days and four nights, the time for the last vestige of food to have passed from his body. If the Badu's tribe unwittingly raids the man during these four days they must and do return the loot. This *thamn-al-batn* is sacred with the other tribes of the southern fringe but not with the non-Arab group. Who and whence are these tribes? Indigenous? Of African origin? or have they a common origin with African tribes, or are none of these hypotheses tenable? Here is an almost black race of brachycephals, and brachycephaly properly belongs to Asia. The answer is for you to decide. History sheds but little light.

In the year A.D. 1325 Ibn Batuta, the great Moorish traveller and theologian, set out on his 25 years' travels through Egypt, Arabia, and Mesopotamia and elsewhere. He sojourned in Dhufar and amongst what he wrote of it was this:—"Another thing is that its people closely resemble the people of North-West Africa in their customs. . . . The outlying population is not Arab, but of a Sudanic type." Does Ibn Batuta help us?

The following discussion took place after the paper:—

Sir Arthur Keith said that Capt. Bertram Thomas had thrown light on one of the darkest anthropological corners of the world. It was now clear that the Southern Arabs were very different from the Northern Arabs—in almost every respect. If one sought to trace the affinities of the Southern Arabs by judging from their external appearances—as revealed in Capt. Thomas's photographs—one was immediately reminded of the native type of North-Eastern Africa. To his eye the Southern Arabs showed in their fuzzy hair and black—or dark brown—pigmentation of hair and skin, as well as in their facial features, distinct Hamitic or Somali-like affinities. On the other hand, Capt. Thomas's measurements of heads proved that the Southern Arabs differed from the Hamitic peoples of Africa and also from the Arabs of Northern Arabia in having skulls which were short and wide. The width of the heads of Southern Arabs was between 80 per cent. and 90 per cent. of the length. The Southern Arabs were distinctly and highly round-headed—or brachycephalic. Hamitic peoples and the Badawin (Arab) type of Northern and North-Western Arabia were usually long-headed or dolichocephalic. Thus Capt. Thomas's observations confirmed the data collected by Professor C. G. Seligman fourteen years ago that the people of Southern Arabia are round-headed or brachycephalic.

Although the Southern Arabs—who were of low stature, the men being usually about 64 inches in height—showed certain Hamitic traits in their features, yet these were overshadowed by others which proclaimed an affinity to the Caucasian or white stock of mankind. They were less fully bearded than the Northern Arab and yet more so than among Hamites. In some respects the South Arabian type bridged the difference between Semite and Hamite.

[1] It is only within comparatively recent times that the Bauthara would recognise the *rubia* at all.

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Sir Arthur looked on the Arabs of Oman and of the Persian Gulf littoral as differing in type from the Arabs living along the Southern Coast of Arabia. In the Oman Arabs—one of whose skulls was preserved in the Museum of the Royal College of Surgeons—there is to be seen a very lofty head, which was flattened and high in its hinder or occipital wall. There was usually in the Omanese type a Semitic type of nose with long face and a tendency to adiposity of body. The Omanese were probably the descendants of a very ancient colony of traders. The type is South Caspian in origin, and is still to be observed in certain communities in India—particularly in Bombay. The Omanese type could in his opinion be named Armenoid—as Dr. Seligman maintained—but the brachycephalic form of skull found amongst the Southern Arabs seemed to him to differ from that ascribed to the typical Armenian. It is true that some of Capt. B. Thomas's photographs of the Southern Arabs did show the high Armenoid occiput, but this character was an exceptional, not a prevalent, feature.

Capt. Bertram Thomas's observations in South Arabia threw light on one of the major problems relating to the evolution of modern races of mankind. A survey of the present distribution of races led to the supposition that the negro type at one time was distributed across the southern hemisphere from the Congo in Africa to the Islands of the Pacific—this original black band extending through Arabia, Persia, Baluchistan, India, and further India. One had a right to suppose that, at various phases of the latest geological period of the earth's history, Arabia, the Sahara, and the deserts of Central Asia had been fertile lands. The middle part of this primeval black or negro belt had been replaced—or transmuted—by evolutionary changes so as to give rise to the Hamitic type in Africa and the Dravidian type in India, for clearly the Hamitic and Dravidian types, from an elementary point of view, were not far apart.

"Now when we look," Sir Arthur said in conclusion, "at a racial map of the present world, we see that the black belt has been broken through in two regions of Asia. In Eastern Asia the Mongolian stock has broken through at various times and by various waves to gain the Pacific—the Polynesian and Malayan 'break-throughs.' Then in Western Asia there has been the Caucasian break-through, so that we find to-day the lands which extend from the Indus Valley to the Red Sea, occupied by peoples of the Caucasian stock. When the Caucasian break-through took place we have as yet no certain information, but it must be of ancient date—probably late Pleistocene, when the culture of the Caucasian stock was that known as Aurignacian. We may suppose that the people who now inhabit Southern Arabia represent the advance guard of the Caucasian stock—the pioneers who first penetrated the Arabian peninsula and replaced its black-skinned Hamitic inhabitants. The Hamitic characters now seen in the South Arabs may be the result of an intermingling of the Arab pioneers with the Hamitic natives. To explain the fact that the South Arabs are brachycephalic we have to suppose that their original home was between the Pamir and Asia Minor, for it is in this part of Asia that the Armenoid type of skull seems to have been evolved—on the ethnological frontier between the Mongolian and Caucasian stocks. The oldest skulls we know of from Mesopotamia (Ur) are long-headed—of the North Arab type. We must suppose, then, that the brachycephalic South Arab had passed southwards before the long-headed Sumerians had occupied the lower regions of the Euphrates-Tigris Valley. This explanation seems more probable than to suppose that a brachycephalic skull had evolved independently among the people of South Arabia. Amongst the South Arabian boys and girls are to be seen not infrequently individuals who recall children of the Dravidians. If the theory just outlined is accepted, the resemblances of the Southern Arabs to the Dravidians of India and Hamites of Africa will be understood and explained."

Professor C. G. Seligman said: "We may first regard Mr. Thomas's subjects as constituting a single group, 'Southern Arabians,' when we find that they differ from the inhabitants of Northern Arabia in being not long-headed but very decidedly round-headed, *i.e.* in the higher grades of brachycephaly. If we divide these Southern Arabians into two groups, (1) Arabic-speaking, and (2) non-Arabic-speaking, we find that the latter are even rounder-headed than the former. Omitting two tall men from Oman, the two groups are nearly identical in stature. Both groups, then, are brachycephalic and both are of medium stature.

"Further, the two Omani men have notably high round skulls, with a steeply sloping but not flat occiput, long oval faces, notably Armenoid noses with pronounced nostrility, hair which appears to be straight, and a moderate beard of rather wavy hair. These men are typical members of the Armenoid race, and their features fit one of the Oman skulls in the Royal College of Surgeons extraordinarily well. The other Arabic-speaking tribesmen from the south-east, if less typically Armenoid, are yet so round-headed and have such

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typical, so-called 'Jewish,' noses that they can only be regarded as Armenoids. There is, however, a limited number of subjects who are round-headed certainly but broad-faced, with prominent cheekbones and a straight nose not the least Armenoid, who cannot be placed at present. 144 142

"Turning to the non-Arabic-speaking tribes, these are even more round-headed than the Arabic-speaking group, and the majority have more or less oval and generally rather long faces, with pronounced Armenoid noses. Again, however, there are a few exceptions.

"If we endeavour to sum up the information presented by the measurements and photographs brought back by Mr. Thomas, we can only say that (omitting a small number of unusual types) there is no very outstanding difference between the Arabic and non-Arabic-speaking groups, and both are predominantly Armenoid. This, as I pointed out in 1917, is the race to which the Arabs of South-Western Arabia belong. I cannot see that there is any reason to regard Mr. Thomas's subjects as Hamitic, nor have I been able to trace resemblances to such Abyssinian photographs as are at my disposal.

"Now such pronounced Armenoid characters can only point back to Near Eastern Asia and to Mesopotamia, using that term in the widest sense to include, if necessary, an undefined area to the east of the Tigris. I put it this way because Mr. Thomas assures me that his men of the Empty Quarter are not like those he knew in Mesopotamia, but I think there may well have been some degree of change in feature between the time when the Armenoids came into Southern Arabia and the present period.

"As to the probability of the intensity and long standing of Mesopotamian influence in South Arabia, I need only refer to the general geographical and cultural conditions which render it almost inevitable, and I would particularly stress the South Arabian coins of 70–40 B.C., depicting high round-heads, totally different in shape from that of the Northern Arab, and also the fact that twice in mediæval times considerable bodies of men have moved from Mesopotamia to South Arabia and *vice versa*. About A.D. 570 the Yamen was conquered by the Persians under Khosroes I, who installed a Governor whose successors continued to rule the country until Badhan, the last Governor, accepted Islam. The other example, which shows that it was easy for a considerable body of men to pass from Arabia to Mesopotamia, is offered by the march of Khalid ibn Walid, 'the sword of God,' in the early days of Islam. The Persians were defeated in the neighbourhood of the modern Kuwait by an army marching from Arabia, and Khalid was not again opposed until he reached the neighbourhood of the Tigris canal, where he gained a new victory.

"I may add that the terraced hills of Southern Arabia and the history of the dam at Marib all point to relatively early contacts with just such an engineering agricultural people as the round-headed Armenoid inhabitants of Mesopotamia."

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No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(1) AHMAD BIN ALI. Tribe—Ahl Yazid Yafa	20	184	151	82·07	5 2½	5 3½
(2) NASIR BIN MAHSIN. Tribe—Yahar Yafa	25	180	141	78·33	5 2½	5 2½
(3) SHAIYIF BIN SALIH. Tribe—Yahar Yafa	23	174	137	79·7	5 4	5 6½
(4) ALI BIN AHMAD. Tribe—Ahl sa'ad Yafa	22	165	142	86·06	5 2½	5 3½
(5) NASIR BIN MUHAMMAD. Tribe—Ahl Yazid Yafa	28	173	144	83·24	5 5½	5 3½
(6) SA'AD BIN MUSELLIM. Tribe—Bit Shatana Mahra	23	163	148	90·8	5 5	5 4
(7) SALIM BIN SA'ID. Tribe—Bit Hanif Mahra	20	167	148	88·6	5 3	5 4½
(8) SA'ID BIN HAMAD. Tribe—Bit Shat'ana Mahra	27	175	143	81·71	5 3½	5 6
(9) MUSELLIM BIN SA'AD. Tribe—Mahra ...	27	167	144	86·23	5 5	5 6
(10) ABUD BIN SA'ID. Tribe—Bait Ali Iskar'on Mahri (but not Bir Boki)	34	172	148	86·05	5 8	5 8
(11) Sa'[illegible] BIN HAMAD BIN QATAMIN. Tribe—Al Kathiri (Bait Marhun)	32	—	—	—	—	—
(12) ALI AL DHAB'AN. Tribe—Mashai'a (Bal Ubaid), W. Irmah, N. Hadhramaut	40	174	150	86·21	5 4½	5 4
(13) SA'ID BIN SAIF (Wali of Dhufar). Tribe—Bahari of Oman	47	174	144	82·76	5 6½	5 7½

NOTE.—The above (1–5) are Al Yafa soldiers recruited from hinterland of Aden for service in Bahrein's and downwards; a hairless race except the bountiful growth on their heads. Their hair is extremely coarse

NOTE.—All Mahra have heavy eyebrows, black mop hair, but comparatively hairless faces—a little

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Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Greenish - brown dark chocolate colour	Golliwog, frizzy, long spirals. No beards as yet, lip fluff	Slightly hooked, but moderately fleshy	Large green, almond shape, droop at edges	Arms reaching nearly to knee; small ears.
Dark brown	Golliwog, long and frizzy. Hairless body, chin fluff	Long, straight, circular nostrils	Large, brown	Falsetto voice.
Dark brown	Frizzy; hairless body	Very straight, fleshy at base, wide nostrils	Dark brown, almond shape, drooping downward	Arms reaching nearly to knees; small ears
Dark brown, greenish face	Curly, but not frizzy; body more hairy than companions; slight moustache	Slightly crooked; long, moderate nostrils	Almond brown	Small ears.
Dark brown, greenish face	Curly, mop of very small spirals, moderately hairless body, slight moustache, chin fluff	Shortish, very straight, pointed round nostrils	Almond shape, dark brown	Small ears
Dark brown, same as Yafa, greenish face	Curly, but not frizzy; hairless body, little beard, but slight chin fluff	Hooked, narrow nostrils	Brown, small almond shape, slit upwards	Arms reach above knee, shorter than Yafa, emaciated. Large teeth.
Dark brown body, greenish face	Slightly long, curly; hairless body	Hooked, small; long nostrils	Nearly black; sloping slightly upwards	Heavy eyebrows, rather projecting teeth.
Dark brown, greenish face	Curly mop hair, poor face growth; chin tuft; hairless body, except chest	Straight and delicate; long straight nostrils	Brown, almond shape; slant upwards	Shaikhly family. Large teeth.
Dark brown, greenish face	Mop curly hair, chin tuft and side fluff, otherwise no beard; almost hairless body	Short; long nostrils	Largish brown, almond shape, sloping upwards	Big teeth, thick underlip.
Dark brown ...	Long wavy ringlets; black hairy chest, beard. Mahfif	Short, straight, fairly open nostrils	Round, very dark brown; thick eyelashes, shallow upper eyelid	Father Mahri of Jadhib, not a Badu; appears better race than local Badu.
Dark brown ...	Long wavy ringlets. Mahfif. Hairless body	Long, slightly hooked and pointed, stands out from axis of brow	Greenish brown, small slit	—
Very dark brown	Long and wavy, moderate beard; hairy legs, but hairless chest and arms	Straight and pointed, standing out from brow: moderate length, wide but slanting nostrils	Large brown; round and slightly upturned	Smallish ears.
Palish yellow, black hairy body	Straight and short; beard	Long and curved; slit nostrils; fleshy	Brown	Big ears.

fort at Salalah. General appearance distinctive: golliwog hair, faces broad at cheek-bones, tapering upwards, but greasy with cocoanut oil.
chin fluff and side fluff only.

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No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(14) Sa'id Bin Jum'an. Tribe—Shahari (Bin Ziferol)	20	164	150	91·46	5 2	5 3½
(15) Hasan Bin Musellim. Tribe—Bin Tabok (Qara)	40	168	147	87·5	5 5	5 5½
(16) Musa Ali. Tribe—Bait Majartain Somali	32	188	147	78·19	5 8½	6 0
(17) Muhammad Abdul Rahman. Tribe—Majartain Somali	36	180	144	80	5 10	5 8½
(18) Uteman Qaytl. Tribe—Majartain Somali	30	174	142	81·61	5 8½	5 10
(19) Ahmadli. Somali	20	163	130	79·1	5 4½	5 4
(20) Ali Bin Yusuf. Somali	20	175	137	78·3	5 4½	5 2
(21) Musa Ali. Somali	20	169	138	80·5	5 4½	5 8½
(22) Hamad Bin Salih. Tribe—Bani Bu Hasan (Hinawiyah). Omani	26	171	148	86·55	5 10	5 11½
(23) Amr Bin Saif. Tribe of the Shaikhs of Beni Ali (Hinawi). Omani	21	167	144	86·23	5 4½	5 4
(24) Lubkhit Bin Musellim. Tribe—Bait'isa. Qara	33	168	146	86·9	5 9	5 10½
(25) Eskeun Bin Musellim. Qarawi of Shaikhly family. Bait Tabok	35	165	150	90·91	5 4	5 5

NOTE.—Specimens 16-20 are Somali domiciled in Dhufar for several years, but of Somali origin and the seaport town of Bandar Gasim. They seem to have a good deal of back to the head, as opposed to the

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Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brown, but fairer than Qara	Long mop of curly hair; chin tuft and faint down on cheeks, hairy legs, but hairless body	Straight; moderately short and fleshy; slight dimple in end	Brown, slit ...	Much more squat than others. Small ear.
Dark brown, very dark face	Mop of very dark brown hair, slightly curly (almost straight); black beard; hairy body	Heavy well-shaped nose, delicate nostrils (distinctive in Qara); dimple on end of nose	Round, lightish brown. Straight brows	Lithe appearance.
Blackish brown ...	Curlyish; little on face, slight moustache and chin fluff; hairless body	Straight; widish nostrils	Small and round, slit upwards; blackish brown	Large flapping ears; full lips, large teeth.
Blackish brown ...	Cropped and straight; chin fluff; hairless body	Straight but squat; full nostrils	Round; blackish brown	Thick lips; rather negroid.
Blackish	Cropped; probably rather straight; no beard, but chin tuft and lip fluff; hairless body	Straight, short, large nostrils	Large and black; almond shape	Small round ear; thick lips, big teeth.
Black	Cropped, no eyebrows or face growth; hairless body	Straight, pointed; rather large nostrils	Black	Tiny ear, flat with lobe; big teeth, negro lips.
Black	Cropped, no eyebrows or face growth; hairless body	Straight, pointed; rather large nostrils	Black	Tiny ear, flat with lobe; big teeth, negro lips.
Black	Cropped, but probably curly spiral hair; beardless	Short, straight and fleshy; largish nostrils, but not negroid	Blackish brown ...	Small ear, negro lips.
Lightish brown or yellow	Straight, considerable beard and moustache; little hair on body; arched eyebrows; hair recedes on temples	Large, long and straight well-shaped nose; elongated nostrils standing out from axis of brow	Large and round, brown, set widely apart	Largish ear; very fair compared with S. Arabians. Thick lips, small teeth, not negroid.
Lightish brown yellow	Straight and black; slight beard and moustache	Straight and pointed; delicate nostrils	Brown, round and beady; set widely apart	Thick lips, not negroid.
Darkish brown ...	Black, almost straight; fairly heavy beard; almost hairless body	Straight, fairly fleshy	Large, brown ...	Badu type; will not intermarry, so are pure; very broad upper face. Pouting mouth.
Dark brown ...	Dark brown, slightly curly; hairy chest, slight beard; black chin tuft	Straight, slightly retroussé	Round, greenish brown	Full but well-shaped mouth. Stands with one leg in front of other.

parentage. They are decidedly darker than the general run, and seem to be much mixed. They come from straighter back of the South Arabian types.

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No., Name and Tribe.	Age.	Head. Length.	Head. Breadth.	C.I.	Height.	Span.
					ft. in.	ft. in.
(26) JUM'AN BIN ASHUR. Tribe—Bin Zuferol. Shahari (the Shaikh of the tribe of Zuferol)	47	162	158	97·53	5 5	5 7½
(27) ALDUKAIT BIN JUM'AN. Tribe—Bin Zuferol. Shahari. (Son of above)	18	164	150	91·46	5 3½	5 7
(28) UNBURK BIN SA'ID (Mubarrak). Tribe—Bain Zuferol. Shahari	24	168	148	88·10	5 3½	5 6½
(29) JUM'AN BIN ALI. Tribe—Zuferol ...	40	175	151	~~86·29~~	~~5~~ 4	5 6½
(30) AHMAD BIN ALI. Tribe—Zuferol. Shahari	60	171	143	83·63	5 0	5 3½
(31) SA'ID BIN ALI. Tribe—Zuferol. Shahari...	33	170	~~146~~	~~85·88~~	5 4	5 5½
(32) INSTAHAIL DUN MAHUD. Tribe—Shahari	40	181	151	83·43	5 8	5 8½
(33) DAHABA BIN SA'ID. Harsusi (Harasis in own language). Harsid	22	174	145	83·33	5 1½	5 4½
(34) SAID BIN SHAGHAIYAR. Tribe—Bait Kathir. Al Masen section	35	170	148	87·06	5 6	5 9
(35) BOKHIT RA RAQIQA. Tribe—Bait Kathir. Al Masen section	35	163	150	92·02	5 5	5 8½
(36) SAID BIN MAHUNT. Tribe—Shahari. (European and Scandinavian colour)	30	173	146	84·39	5 1	5 5

NOTE.—Nos. 26 to 32 are Shahari: none wore the right earring which is so distinctive of the rather large brows, larger ears with no lobe, hair curlier, feet turn outward, bigger chins, shorter thumbs out at different angle from face. The mouth is a distinguishing feature; they do not pout, the teeth of

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Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brownish chocolate	Curly, black, turning to grey; slight beard grown, chin tufts rusty grey	Straight, broad and fleshy; wide nostrils	Brown, almond shape, straight eyebrows, thickish; set well apart	Hunted expression of Shaikhly family; thin lips, broad forehead.
Dark brown ...	Curly black, not frizzy; hairless body; slight lip fringe	Straight	Brown, almond-shape; set well apart; thick lashes	No lobe to ear. Squatter build than Qara.
Blackish brown with indigo	Thick mop of very dark brown wavy hair; slight on chest	Long and straight; stands out at more of an angle than Qara.	Small slit, light brown, turning upwards. Straight heavy lashes	Fairly thin lips; largish ear.
Yellowish brown	Mop of blackish brown curls; thick black beard, more than normal	Long fleshy at base, straight, stands out from axis, slightly curved	Round, greenish brown; thick, straight brows.	Straight, well-formed lips; big ear.
Dark brown ...	Curly, rusty grey; stoutish beard, but short	Fairly large and fleshy, well-formed	Brownish, losing colour; green iris; straightish black brows	Very large ears; thin lips.
Dark yellowish brown	Black-brown mop of curls; chin fluff and moustache, but no beard or body hair	Small, well-formed, straight and pointed nose; fairly large nostrils. Stands out well from face	Rather round; eyebrows tend to droop.	Hunted expression; full, small mouth; small ear.
Rather dark brown	Mops of thick curls, rusty grey	Short, straight, pointed and wide; largish nostrils	Round and brown, wide set; thick, straight eyebrows	Thin lips; moderate-sized ears with no lobe. Hunted expression.
Rather light brown (yellowish) straw coloured	Heavy black, rather wavy; slight chin fluff and moustache, no body hair	Long, narrow, and hooked	Wide-set, almond-shape, cross-eyed look	Well-shaped mouth, full but not thick lips. Short and thickset, not a S. Arabian type, but distinctive; bow legs and toes turning in.
Rather light brown for local Badus	Large waving black curls; slight black beard and chin tuft. Almost hairless body	Straight, well-shaped, fairly heavy at tip	Large, light brown, set wide apart	Full lips. Badus, who do not work incense trees. Largish ears. Feet turned in.
Rather light brown for local Badus	Mass of small plaits; slight beard and chin tuft; slight body hair	Heavy, curved, and fleshy. Roman	Rather light brown; set wide apart	Full lips. Rather large ears; feet turned in. Badus, who do not work incense trees.
Pink, large brownish spots	Straight straw-coloured; ginger beard, heavier than locals; body and leg hair	Long, eagle-shaped; long slit nostrils	Bluish, closely set white; poor eyebrows	Straight, thin, rather European lips.

Mahra and Qara. They have longer necks than the Qara, broader heads, and are more squat in appearance, and nails, longer upper lip than either Qara or Mahra, hunted expression, of one complexion, nose stands both jaws coming together and not projecting.

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No., Name and Tribe.	Age.	Head.		C.I.	Height.	Span.
		Length.	Breadth.			
					ft. in.	ft. in.
(37) SALIM BIN DARAIYEH. Tribe—Bautahari	40	182	144	79·12	5 7	5 8
(38) ABUD BIN 'ISA AL 'AIYUNI. Tribe—Imburrur. (One day from Riyadh. A Najdi of Arabia, soldier of Sultanate Ahfal Charb)	65	180	142	78·89	5 5	5 6½
(39) TALIB BIN HALAIYIL. Tribe—Al Murra. Al Maytha, (Aluwair Badu of Qatar and sands, servant of)	28	172	143	83·14	5 1½	5 3½
(40) KILTHUT BIN SALIH. Rashidi	24	171	141	82·46	5 3	5 4½

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Body Colour.	Hair.	Nose.	Eyes.	Remarks.
Dark brown ...	Straight, black, full white beard; body hair brown	Long, fleshy, slightly hooked at tip	Small, round, closely set; no upper eyelid	Tight lips, slightly protruding; very small ears, almost no lobe. Furtive look; fish-eating race; very small teeth.
Rather dark brown; less chocolate than locals	Rather straight, white; more beard than locals; body hairless	Heavy and rather squat	Round and black with upper eyelids	Tight, but rather full lips; large ears. Quite distinct from locals.
Hairy chest, black	Straight, and very dark brown; black, hairy chest. Beard	Rather short, projecting; slightly curved	Small, round and black	Rather large ears bandy legs; hairy.
Hairy chest, black	Rather straight, dark brown; hairy chest and legs	Rather large, straight, aquiline	Brown, almond-shape	Thick projecting lips; short teeth, tattooed gums. Foxy face.

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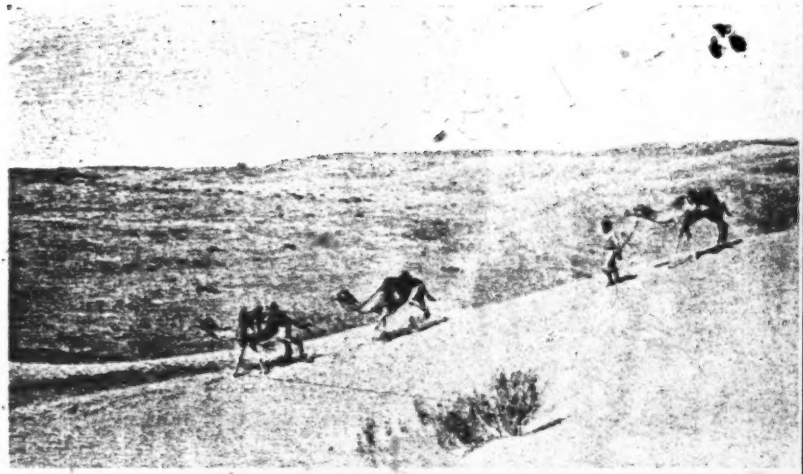

FIG. 1.—THE SANDS OF DAKAKA.

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FIG. 2.—SOUTH ARABIA QARA MOUNTAINS. FULAH. LOOKING DOWN OVER IT (W. ARBOT).

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FIG. 4.—SHAIKH HASAN. QARA TRIBE.

FIG. 3.—SHAIKH HASAN. QARA TRIBE.

FIG. 2.—POAL UBAID BADU, HADHRAMAUT. KARABI ON MAP.

FIG. 1.—POAL UBAID BADU, HADHRAMAUT. KARABI ON MAP.

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FIG. 12.—A QUAHARI.

FIG. 11.—A MAHRI.

SOUTH ARABIAN TYPES.

FIG. 10.—AN OMANI.

FIG. 9.—AN OMANI.

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